T

000 of the two "moieties."

● 184 173 621 This is an illustration of what I see and hear everywhere: that every negri has its own culture, adat, history, etc. There is emphasis on the great variety here. There is an overall pattern, but the local differences are impressive. And all the more so after so long a period of acculturation. I am more impressed by the differences than the similarities. I wonder from which negri lama the present batu pemali in the kampong came?

565 624 I asked about the different positions and classes. They run something like those in Amahusu, but with some differences. Thus:

1. Radja. bangsawan tinggi, hereditary.
2. Tuan tanah. bangsawan tinggi, hereditary. The Radja says that he is the "peacetime priest." He is a ritual leader.
3. Kepala soa. bangsawan rendah, hereditary.
4. Kepala dati. bangsawan rendah, hereditary.
5. Kapitan. bangsawan rendah, hereditary. [535] [701] This office is non-functional now, except when there is an Alfur feast. Then a kapitan leads the tjakalele. The Radja says that he comes from a kapitan family, and therefore he can lead in this dance. He says that formerly there was a kapitan for each soa.
6. Mauwen. bangsawan rendah, hereditary. [793] Of these there are no more, but the people remember that there were such people in their families. There used to be one for each soa. The Radja says that he was the war priest, who took omens and did various magical things against the enemy, etc. Since there was one kapitan for each soa, there had to be one mauwen each.
7. Marinyo. Orang biasa, non-hereditary. 624 565 202 There are one or two of these per negri now (?). There used to be one ~~per~~ soa. He is the messenger and assistant of the kepala soa and assists

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591 dies. Residence is entirely patrilocal.

167 621 Most of the emigrants who go away go into the army. They are mainly bachelors. Almost always they return, perhaps after twenty years, at which time they are pensioned. In all the Christian kampongs there is great love for the home negri, which is never forgotten. For example, [794] in a drive for a new church (a common occurrence here) contributions were received from all over. In some cases hundreds of rupiah were received. On their return, those who have been away for a long time have no trouble in readjusting. They usually talk about the industries and factories and material development of other places such as Java. At least this is the main impression. Thus it appears that they are practical minded. Since no one is known to have gone out of Indonesia, the people here know relatively little about the United States, etc. The property left [429] behind by those who emigrate is kept by the family, or if necessary by the negri which acts as a trustee. On their return they immediately resume all rights no matter how long they have been away. There is no resistance to anyone's leaving the kampong. It is known that they will return.

167 ●184 One can see a great difference in these respects when comparing the same aspects of life in the Mohammedan kampongs, where most of the emigrants go on ships to Singapore and abroad. There few of them return and they get to see more of the outside world. Most of the Christians, becoming soldiers, never leave Indonesia and are not tempted therefore to leave permanently. Also, there may be a stronger hold on the inhabitants of Christian kampongs in general. This is a beautiful contrast of situation.

123 115 In general, things are duller here than in

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423 and gave an example: the Radja's dati, Dati
621 Orohella, which has only about one hundred mem-
556 bers, and Dati Lestulehu with perhaps three hundred. If each dati has land with about five hundred trees on each, the former has five trees per capita and the latter only less than two. He agreed and gave another example of a dati on the town limits which has only about twenty sago trees altogether. He pities these people. They must try to get a living in other ways. Nothing seems to be possible in regard to alleviating this system because the limits are set.

423 I asked about the land which has been lost
425 because a dati or two have died out. He said that this seldom happened and is unclear as to the result, but I gather that it reverts to the negri. Perhaps they can reapportion the land in some way or other.

262 I got to see some sago. It is sold only in
252 the market place or privately in houses, never
[443] in the stores. It is packed in leaves of sago, looking like about twenty pounds (he said 10
[435] kilograms). Such a unit sells for fl. 5.00. This same kind, uncooked, is also sold in slices from a cake which looks like a circular cheese. I saw a woman cutting a wedge with a knife. The consistency is like cheese too. It is also sold in cakes which are hard and look like Mexican tortillas, folded. It is eaten with fish, vegetables, etc. The cheeselike stuff is cooked and comes out like meal.

197 Then we got onto the subject of the local
184 language which is a Ceramese language, as Ambon-
621 ese is a Ceramese culture. It is spoken in Hitu only. It is not spoken in Leitimor. It is spoken mostly in Mohammedan kampongs (and in two Christian kampongs on Hitu). To me this is another example of Mohammedan backwardness. It is

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197 also an example showing that before 1930 there
184 were no schools in Mohammedan kampongs. Anyway,
621 there are five divisions or dialects of this bahasa tanah. They are mutually incomprehensible, and there are additional local differences. Malay is used as the lingua franca when people speaking two forms of this local language meet. In speaking with Christians the Mohammedans must use Malay. (I found out later that some Christian kampongs do use a form of the bahasa tanah). The five divisions are:

I. Tulehu (Mohammedan)
Tengah
Tial
Liang
Wakal
Hila
Kaitetu
Mamala
Hitu

II. Asilulu (Mohammedan)
Ureng
Wakasihu
Larike

These four are opposite Huamual peninsula of Ceram and my assistant suspects that the people from these areas can understand the speech of the Huamual region of Ceram.

On the south coast of Hitu:

III. Laha (Mohammedan)
IV. Liliboi (Christian)
V. Alang (Christian)

191 This led to the question of the use of languages
871 in the school. Malay is used from the start al-
182 though children hear only local language in their homes because the parents use it all of the time. The gurus do not know the local language, or at

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167 get caught, they are turned over to the police.
656 And there are no large boats here to sail beyond
505 islands farther away than Ceram, so it is hard for them to sneak away. The people in Asilulu do have large boats and those people are able to sail all over. Thus a few can leave for their favorite occupation, that of being seaman.

167 Before they left the kampong most of the sea-
829 men travelers from this community had ideas of
203 great crowds and many things to see in the outside
521 world. This they obtained from those few people who had returned. Many of the young men are anxious to see the world. For example, my assistant has been talking with the hadji who was in the United States and wants very much to become a seaman and see the United States too. Evidently there is a great deal of attention paid to those who return, and the wandering spirit here is very strong.

Those who return slide back into the old way of life. The assistant says that they often look around and say that they do not know why they ever came back to such a dump after living in big cities. Thus it seems that the hadji would like to leave again, but how?

Those who have returned to the kampong relate the usual tales about the outside world. There is much more to see, much excitement, good clothes, and especially "you act like a real gentleman all the time." You don't go off into the woods and chop sago. You dress well every day.

The villagers evidently admire the chance of their townmates to go away.

186 The young people are avid to hear news of the
● 184 outside world. Thus I see that these Mohammedans are really more adventurous than the Christians, who are rather namby-pamby home boys who serve the Dutch in the army and want to come back home later and stay there.

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563 I wonder if it may not be that the man asks, and
582 the assumption is that he must have been turned down by a local girl if he takes a Butonese wife.
[154] He also said that a man who is not satisfied with life might go off to the hills and settle down with a Butonese girl.

668 We talked about politics. He said he thought
521 that if Ambon, Minahasa, New Guinea, and the Moluccas were separate from Java they would have to remain poor. He agreed with me in everything. And he said that many people in Ambon thought this way. I think that perhaps the young people are pro-RIS while the old folk and the nobility are for a separate state associated with the Dutch, because they know that the new day would spell an end to their privileged status. Everyone is very careful in talking, except in confidence.

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423 Amahusu: I went back there in the afternoon.
425 What a run this is! We began by talking about the
621 dati rules in Tulehu and the assistant said that
623 he was sure that the rotating system is true in
● [184] Eri, Latuhalat, etc. He agreed that my theory that it is followed by the Christian and not by the Mohammedan kampongs is probably true. Thus I have a fairly good check (without checking every kampong in Ambon). He also said that in Amahusu they may sell trees but not land. He said that if by some chance there were ever a question of selling any part of the negri land, even the saniri could not decide on this. There would be a tremendous to-do, and there would have to be what he called a saniri besar, that is, a meeting of every person (man?) in the kampong.

197 There is no more bahasa tanah in Leitimor,
178 and even the very old people do not know it. Of course there are a few songs that still retain bahasa tanah words.
! [i.e., of land cultivation--Analyst]

A Amahusu: This afternoon I started to compare
801 notes with those taken in Tulehu. The uli busi-
178 ness got nowhere as the assistant had never
184 heard of it. This is another illustration of
[446] the loss, even in the memory of the people here,
of the old things as opposed to what is known
in Tulehu. He did say that the Nusanive-Latuha-
lat-Silale-Amahusu-Seri grouping had a name
(which he said was in the "agama" which in this
case may mean something Christian). He called
it ampat sarangkai (sarang in Malay means nest).
I asked him why ampat [four] and he said that
since Silale was so small it was reckoned within
Latuhalat. He had never heard of the five and
nine alignment, in fining, in placing of the
[501] stone, or in the outrigger attachments. He said
that both sorts of outrigger attachments are
used here.^

608 He said it is true that one can ask for any-
431 thing of a pela brother and get it although it
should be a reasonable request.

He also knew about the blood drinking.

614 Then I asked him about totemism and got a
773 real rise. We had just finished going over the
262 fam here (see below) and he said that as far as
825 he knew the only fam with a still practiced epony-
784 mous taboo is Tomasila, which is believed to be
descended from a gurita fish. Until the present
time members of this fam do not dare eat gurita.
[591] As we talked Musila's mother who was standing by
listening (note the patrilocal residence) sudden-
ly called out to an old woman who was passing by,
"Hey, you can't eat gurita, can you?" Then,
laughing, she said, "That woman is a Tomasila."
There may be other taboos, and he knows there
are stories about descent from trees, animals,
and fish; but all he knows about is the Tomasila
one, and his mother too knows only of that one
example.

^[i.e., the Wilima & Ulisiwa used different methods of attaching outriggers; one tied the strings in a U-shape & the other in an O-shape --Analysis]

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000 into maximum circulation.

366 There is no market place here and there are no
443 traveling traders. There are no large boats that
505 sail to distant ports. By contrast, Asilulu, on
●184 the northwest coast, has large praus which bring much news from Java and other islands.

829 Only a very few people here know anything
186 about international affairs. Most men are inter-
621 ested in Indonesia, especially now. I get the
521 impression that Indonesia is really as far as
562 their thoughts go in Ambon. They are very provincial. The Radja says that in the evening on the streets and in the center of the kampong there is some talk but most of the political talk goes on in the houses (careful?). The women have no interest in such talk of politics. Even though they have gone to school they have none. This is at least true of the Mohammedans.

521 There is considerable interest now in East
668 Indonesian politics and in the Round Table Con-
562 ference. It is hot and is on everyone's lips.
648 This, however, does not include the women. The
622 Dutch I think will try hard to keep at least Ambon colonial. But I see signs of real unrest. Even the Radja shows it. He is sore about the Dutch "dividing and ruling" in Ambon (but this is also because they reduced the prestige and power of the radja).

668 Yesterday when the Radja said that he was busy
622 with political meetings, the police commander
625 made, I think, an error. He said, "Oh, politics, eh? Now what do you mean by politics? Take it easy." And so on. This was probably just the wrong thing, that is, trying to treat some of these people like children when they are just getting to feel big. If I were the Radja I would not like the way that police commander treated me. They are convinced that Indonesia is under-

T & A

871 185 794 178 Today all of the young folk want to get as much education as possible for themselves and their children. In the old days there was some fear of schools, although this does not apply to the Koran schools which have been here for a long time and were considered all right. The schools were feared because it was thought the children might lose their religion by attending. Furthermore they did not trust them anyway. This was probably another example of the usual wariness of Mohammedanism in a Christian-ruled land. And [562] parents were particularly against having their daughters attend school. Even now they feel better about their boys attending school than about their girls going. They feel that at the most the lower school education is enough for girls.

In Amahusu the people also favored more schooling for boys than for girls but there is not quite [184] so much difference there and most of them want as much education as possible for girls too. This is not so in Tulehu.

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871 834 562 I asked if they feared sex, and he said that they thought of things like a girl getting notes from boys and slipping them into her dress. This evidently symbolizes romance and freedom for the girl, which simply does not exist in Mohammedan areas.

578 156 291 554 The uneducated feel inferior but try to cover this up by a brave front. They show this, however, in their sensitivity and in their attempts at ridicule of the fine dress and manners of the educated. The latter dress better and act better. Gani says you can see at once whether a person is educated or uneducated. There seems to be a bit of trouble on this point here, which is unlike the situation in Amahusu, probably because there are plenty of survivors from the days of illiteracy and they feel ill at ease and somewhat inferior

Saparua

631 3. Tiouw	C	11. Sirisori Islam	M	bt
197 4. Paperu	C	12. Boy	C	
771 5. Saparua	C	13. Tuhaha	C	
361 6. Ihamahu	C	14. Iha	M	bt
7. Noloth	C	15. Kulor	M	bt
8. Itawaka	C	16. Ouw	C	

Nusalaut

1. Nalahia	C	bt
2. Sila	C	bt
3. Leinitu	C	bt
4. Titaway	C	bt
5. Abubu	C	bt
6. Akon	C	bt
7. Ameth	C	bt

Thus we have the following:

	Christian	Bahasa tanah	Mohammedan	Bahasa tanah
Ambon	25½	2	18½	17½
Leitimor	(17)	(0)	(1)	(0)
Hitu	(8½)	(2)	(17½)	(17½)
Haruku	7	5	4	4
Saparua	13	2	3	3
Nusalaut	7	7	0	0
Totals	52½	16	25½	24½

197 771 ●184 Of the 78 kampongs in all of Ambon, 42 still have the bahasa tanah. All except one of the 25½ Mohammedan kampongs have the bahasa tanah. Only 17½ of the 52½ Christian kampongs have the bahasa tanah today.

Thus in Ambon proper there are 19½ negri with bahasa tanah, two of which are Christian, and 17½ of which are Mohammedan. In Haruku there are 9 negri still using the bahasa tanah, 5 being Chris-

184 tian and four Mohammedan. In Nusalaut all 7 of
771 the negri have the bahasa tanah (all are Christian.)
197 In Saparua there are 5 negri with bahasa tanah, 2 being Christian and 3 Mohammedan.

614 Then we went on to the matter of soa, dati, and
621 fam. Rehatta says that a soa is merely a ward of
423 a negri. He says that a fam is the largest genea-
582 logical unit. It is like a patrilineal clan (without exogamy?). Note that people do not marry others with the same name, and that name is that of the fam. As a matter of fact, therefore, the fam are exogamous, and are real sibs or clans. The dati are pieces of land. All pieces of land in a dati (like an "estate" of the fam) are not necessarily located together. They may be scattered over several sections. The rumah tangga are the households.

614 Rehatta says that rumah tau are the same as fam.
621 In Tulehu, however, I note that the Radja says
592 that the soa are the same as the rumah tau, and that this is the reason that originally all members of the rumah tau lived in a single house or ward of houses, although they may be scattered today. Thus we have an equation here involving soa, fam, and rumah tau. This may be the reason why the new word "ward" has come in, i.e. "kampong." Usually the soa is merely like the kampong of Tulehu. It may be that originally each soa was inhabited entirely by the members of a single fam, and this may be why there is so much confusion regarding soa and fam.

614 The fam may have been localized in soa wards
621 originally. Likewise each fam has a dati, that
423 is, an estate consisting of pieces of land. The
551 dati have the same names as the fam. These dati names are the names of different plots of land in the estate of the fam. In Soya the dati names are the same as the fam names, and this is also true of Tulehu. Probably, therefore, the name of the

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423 but descent and dati run patrilineally.

586 If a man is the wronged one, he gets every-
562 thing, including the mutual property. If a
423 woman is the wronged one, the mutual property is divided. Thus a man is favored here too. However, there is very little property that is not communal within the dati of the family anyway.

587 A widow stays in the house and gets every-
428 thing. If she stays she gets the share her husband had in the dati, but if she remarries she loses the house and the dati of her husband. However, the children keep the dati of their father, even though they may live with their mother. (Do they get the house too?)

A widower has an easier time of it as everything is patrilineal. The wife's property is his. A widow or widower must wait one year and one day before he or she may remarry. (Whence this rule?)

842 The people in Amahusu like many children and
[857] again say, the more the better. They like children as such and see in them insurance against old age. Also, they can help at work. They do not yet have the idea of quality instead of quantity. They just don't see it yet.

842 As I explain these things, for example, birth
D 181 control, I note that these Ambonese are a bit
157 stubborn, whereas the Buginese were interested
● 184 and saw my point right away. They were ready to think about it. I really think that the people here, for all their better education, are more bound and hard to teach than the Mohammedans, but this may be wrong. And how much I see the great politeness of the Mohammedans as over against the brusqueness of the Christians.

842 There are no means of birth control at all.
123 They do not even know of medicine. But they

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185 CULTURAL GOALS--social foresight; concept of progress; reform movements and utopian goals; prevention of waste; social planning; conservation policies; etc. See also:

Organization of production and distribution	47	Land reform	423
Individual achievement	55	Economic planning and development	433
Specific government projects	65	Saving and investment	454
Population policy	168	Political doctrines, policies, and programs	688
Dynamics of culture change	178	Social insurance	745
City planning	361	Social philosophy	529

000 (the new name for New Guinea) separate, and not have it included in RIS.

668 This is interesting and I see that the type represented by Gaspersz and Monuhutu see that they must have a united Indonesia. I told them about the United States Civil War and of Lincoln's saying that there had to be a united land. The trend here among the better elements is clearly for cooperation with the Republic.

000 Monuhutu, a tall and handsome man who speaks English, said that he had read some of my writings. He is a good man. I note that he is from Saparua, like Soumokil, and in addition he is tall and energetic. I must see Saparua.

721 I heard a remarkable story at Latuhalat. About thirty years ago Robinson, an English naturalist, was at a dance at the Club Ambon (Gaspersz and his wife were there). After 4:00 A.M. he went south to the hills near Silale, looking for flowers. He met some Binongko, and they asked him what he was looking for. He said he was looking for the kepala [head], meaning kelapa [cocoanut], and they, having heard that whites wanted heads for new buildings, bridges, etc., killed him at once. They threw his head into the sea. This made a great case and the English government caused considerable trouble. Thus, until recently, and perhaps even now, much of this head-hunting activity is clearly in the minds of the people.

273 The native name for koolwater is sopi.

191 I have met several Ambonese, including soldiers,
177 who speak English. One soldier in particular was at the wedding feast in Amahusu. He was a fresh guy, obviously having been with U.S. soldiers at one time. He shouted, "O.K.," "Swing it, brother," etc. This gives me a pain. Rehatta speaks English too. He has a lisp.

185 In discussing the future, Monuhutu brought up the old gag about how Ambon could live indefinitely

●185 on sago and that there is no need for clothing at all. Thus they could be self-sufficient. I pointed out that this was possible but that the G-string and sago type of culture would not be able to provide for schools, etc. That is why they need money from the western part of Indonesia to make East Indonesia anything except a peasant land. He agrees absolutely, and I get the idea that the constant stressing of the point that one can eat at least is a kind of whistling in the dark because they are so anxious about the future.

T & A

124 115 During the second week I got under way gradually, but had to cut out this constant visiting, etc., which D. J. Gaspersz and C. Rehatta thought was good for me. I went to the two kampongs, Tulehu and Amahusu, a few times, and got the two assistants to start work. The one in Tulehu is Gani, the Radja's scribe and a very clever fellow. He works with me in the Radja's front pavilion, the Radja usually being present at the same time. The one in Amahusu is a construction boss, in building, road work, etc. I have not yet got his name. On further acquaintance he too becomes better and better. He too is serious and works very hard and steadily. It is notable how these fellows settle down to the schedule and whenever I come there they are ready with the tables and are working constantly. They understand most of the questions well. For the really old adat rules they have to ask the older men, and I notice that the two radjas, the Radja of Amahusu who is perhaps fifty-five years old and the Radja of Teluhu who is perhaps forty-five to fifty, know a lot about the old ways.

[622] 161 621 The Radja in Amahusu is also kepala soa and kepala dati. His rank, however, is only that of orang kaya. The one in Tulehu is a real radja,

633 427 466 per year for her. And she can call on them for assistance at any time. It is a kind of feudal estate.

[18] 857 [513] The sea is full of fish and crabs; there is plenty of food. Her[1] little son, aged two, has his own boat and spends most of the time in the water. He often sleeps on the ground. She says that he is a little Alfur. Another son, aged eight, is a skillful sailor and goes all over by himself. [This is the primitive touch.]

346 476 They[2] built a new church across the street from the kampong (Lateri), and the Mayor planned it and all of the folk worked on it. They got much of the material needed from Japanese war dumps. All they had to buy was the tin roof. They are very proud of the result.

491 485 471 454 I talked with the mayor's wife about capital. I pointed out that the roads in Ambon are incredible, and that there seems to be no progress in the direction of their repair. She was sad. The road business is impressive. They have no money to buy the material needed to fix these roads, and yet they don't realize how much is being lost all the time by having broken tires, etc. I pointed to the hotel with no running water, no equipment, etc. She was sad. She said that the hotel must be one of the worst in the world. The beds are U.S. Navy castoffs. One can't wash one's hands without taking a bath, as there are no bowls. The food is incredible, yet it costs fl. 15 a day. I wonder if there is much graft here? It is more likely that there is simply no capital and that it is pathetic to try to make something out of the Negara Hotel.

[435] 185 433 Obviously, most prices are out of sight. Anyway, the Economic Affairs Department here really has a problem. Still, look at England. Many here insist that Ambon and the Moluccas can be self supporting. [She brought out the same old

[1] [i.e. the wife of the Ambon mayor --Analyst]
[2] [i.e., people of Ambon --Analyst]

433 story: We don't care./ "We have food enough;
185 nobody starves; we can survive." But that is
all, I'd add. And Resink had a good point when he said that people will some day expect more. These people seem to be looking for a new colonialism in the backward Moluccas with the Ambonese in charge. They also look to New Guinea as a field for Ambonese enterprise and want this to be included in the Moluccas.

144 I am constantly impressed by the Negroidness of the people here.

13 The heat is terrific and the humidity extreme. The jungle is a hothouse. The growth is luxuriant. And the butterflies, flowers, plants, etc. make me realize the truth of Rumphius' title "Ambonsche Rariteitskamer."[1]

494 One other point: the buses here are incredibly
491 old, and big. How they run is a problem, and to see them and the trucks, lying beside the roads for days with tires and wheels gone and evidently not easily replaced, is quite a sight. The roads are narrow and there are no sidewalks. People walk everywhere, and it is difficult to drive, especially while trying to dodge the holes.

181 Nevertheless, the folk here work and seem to
157 be friendly and hospitable to the extreme. They
515 strive to please at all times. They are polite and gay and they are boisterous beyond the possibilities of, for example, the Javans. In front of the hotel is the "park" and in it is a lily pond with a small waterfall outlet. People come there to wash their clothes and bathe. They make noise and laugh and sing. The temperament is different between the Papuan-Negroid eastern part of Indonesia and the Malayan western Indonesia.

124 I started talking with the radjas and the assistants in the two kampongs by discussing maps of the kampongs, class structure, and random

[1] [i.e, Ambonese Chamber of Antiquities--Analyst]

A Musila!

871 says there is a great desire on the part of the
185 people here for education. This seems to be
● indicated by the growth of these private schools.
Elementary school training is free.

874 At the present time there are about three students from here attending a telegraphist school in Makassar. There are no local "native schools."

871 In general it appears that the local popula-
185 tion would like to have their children receive
152 the maximum amount of education possible. They
556 are avid in this desire and I can see no exception.

The lesser educated folk feel inferior. They are very sad about this and especially so if because of their lack of money they cannot send their children to higher schools. They are very ambitious along these lines and if possible put extra emphasis on education.

I note that Musila is somewhat sad in regard to his own lack of higher education. And I could see clearly that he is embarrassed that the Musila family here has no dati. These people are sensitive folk and as a Dutchman said here, "They have long toes," which means that they are very sensitive and easily offended. Also, I get the impression that they are easily angered which goes with a very warlike disposition. I can see that if one is not careful here enemies might be made very easily. It might be wise to handle such situations with kid gloves.

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Tulehu: The Radja here gets the information
203 office posters, but there is no place to post them. There used to be a bulletin board near the police station but it fell down. Such posters are given out and a few of the people here see them, but there is not much effort to get them into maximum circulation.

[the assistant at Amahusu--Analyst]

T & A

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●185 much education as possible for themselves and
794 their children. In the old days there was some
178 fear of schools, although this does not apply to
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Gani says you can see at once whether a person
is educated or uneducated. There seems to be a
bit of trouble on this point here, which is un-
like the situation in Amahusu, probably because
there are plenty of survivors from the days of
illiteracy and they feel ill at ease and somewhat
inferior

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212 and understand the meaning of the Kitab rules. These are short and simple.

217 There is no library here now, although dur-
204 ing the prewar period there was a lending
212 library in the school at Waai. One paid fl.
517 0.15 per week to use one book. Gani used to borrow books and says that many people would borrow them if they had such a library here now. There is no bookstore. Only about ten people read newspapers, mainly Ambonese newspapers, regularly (more or less). There are practically no books in Tulehu.

212 Gani says there is a lot of letter writing.
205 "Why," he said, "mail comes twice a week, and each time there are thirty to forty letters for the people here!"

871 There are ten Koran schools. Formerly, as
191 indicated above, there was an Arabic language
563 school.

Alien children learn the local language and Malay. Alien adults learn to speak Malay but not the local language.

185 All adults want their children to learn to
563 read and write. This is a change from the old
212 days when the adults were suspicious of the
871 schools. Even the Butonese want their children to read and write now. There is one Butonese teacher in Ambon and other Butonese are now rising.

207 The Radja has a radio (it probably doesn't
546 work). There are no movies. However, at the
517 end of the war for about three months the Australians here had open air movies and they are still remembered. When the people from here go to Ambon they often attend the movies.

178 New technological changes in the last fifty
489 years in Tulehu include the road, automobile,
205 the motorboat, the telephone in the police post,
377

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778 Musila, a Latuhalat man, had never seen this, and
713 he had lived for weeks in the old man's house
422 with it in the attic over him. He never knew
about it. He was surprised.

124 Then we went to Ambon and finished up the Naku
trip. In the afternoon I went to Amahusu. The
next morning I went to Tulehu. Neither of the
assistants has finished. The assistant in Tulehu
will mail me the material, I hope. The Radja
finally came out with what he wants: twelve
meters of gray cloth from the United States. I
said I would send it. He has certainly spent a
lot on me for entertainment.

619 In Naku they seem to know nothing about Siwa
and Lima.

262 They have only a little corn, but plenty of
kanari nuts.

871 Joseph said he was trying to propagandize
185 the Butonese to make them send their children to
school. They say that they will think about it.
563 The new law goes into effect here next year and
then they must go. (But if the fees must be paid
too, what then?)

844 They check mostly on the information about
846 pregnancy, but not so much as in Soya. Also, they
burn damar for seven days and nights over the pla-
centa burial place. Some families throw the pla-
centa into the sea. The mother, after delivery,
cannot leave the house for forty days. Also she
is over the fire[1] for forty days, but only for a
little while each day.

776 They have plenty of beliefs regarding suwanggi,
nitu, etc., and in this respect they have more
than most places here.

665 Ambon: The young Ambonese are mostly PIM, but
578 with the reservation that they want peace and
593 order too. However, the older ones are not so
aggressive and this results in much intrafamilial

[1] [i.e., refers to Malay custom of "mother roasting"--Analyst]